¶ A funerall oratyon made the xiiij. day of January by John Hoper, the yere of our saluation, 1549. vpon the texte wrytyne in the Reuelatyone of Sayncte Johne. Ca. 14.

✠

C. 37. c. 25.

¶ 1. Thessalo. 4.
Murne not as other do which haue no hope.

BRITISH MUSEUM

¶ I heardе a voice from heauen, saying vnto me. Writ, Blessed are the deade, that dye in the Lorde, streyght waye, so sayth the spirite: that they maye reste from there laboures, but there workes folowe thē.

¶ A Preface to the texte.

THe death of a mans fredis paynefull for 2. cōsyderatiōs. The one, because he that lyuethe is forsaken and destytute of the famylyarytye and frendshipe of hym that is dead.

The othere, that the lyuynge dowteth, where the soul of his frende departed is bycome. Whether it be in heauen or in hel. Both thys Iles, maye be redressed with one gode, that is to wyt: If he that lyueth be assured, by the worde of God that his frende departed, is by mortal death entered in Christ in to eternall lyfe. But nowe in thys standeth all the dowte. How the lyuynge maye know in what state the soules departed stond. This dowte can not the Gentyle dissolue, the wyse menne of the worlde, nor the commone sorte of soche as beareth the name of christianite.

¶ Namely for this: that they ymagyn there frendes soules, to be broiled arosted in the fyre of Purgatory. Wherfore euen

as

as they feare they wotte not what: so seke they there remedy they know not how. Wyth Masse, Dirige and such other. This paynes (by the lyuynge) presupposed of the deade: who can iustlye reprehende the misbelyuynge lyuyng for the state of the dead, that more thē nede is panyth thē selues, and more then profyt is: redemeth the prayers of other. But what may the truethe conclude? Is there any certayenty that puttyth al out of dowte, oure frendes soules to departe from the earthe, straygh vnto eternall lyfe. Truly after the iugement of the flesche, there is no suche knoweledge. For the flesche in this case, eyther wyll planelye dispayre for the horrour and gretnes of synne: or els dowte

of the meanes howe it maye be remedyd. Onelye therefore the certayntye is knowen by the scrypture of God. Gyue therefore hede what in thys case what the worde of god certifieth vs of the deade.

¶ I heard a voyce from heauen sayinge vnto me: Write. Blessed are the dead that dye in the lord straight waye.

In a matter of dowt, here I beholde the dyuersyte betweyne the learnynge of God, and the lerninge of man. The lernynge of man wythout iudgement, knoweledge, and grace: wyll compell and force them that lyue to beleue there frendes soules departed to be

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broyled in Purgatory. Desyre
thē to giue you a reason why.
Aunswere haue they none, but
that ye muste so beleue, or els
be accompted for an Heretike.
So that rather they wil force
meme wyth dowte to abyde
in sorowe: then with iugement
of Goddes worde happylye to
conforte them wyth ioye. Bles
sed therfore, be the God of mer
cy that hathe in thys case, put
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troubled mynd of the liuing for
the state of the deade. And a-
monge other places of most cer
tayne trueth, here in this place
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for a proue of the same against
reasonne and mānes doctrine.
Saynt Jhon sayth: I harde a
voice from heauen. As though
he had sayde. It is so true: it
can be no waye false, for it is
from heauen. And because it
shoulde instructe the afflycted
of oure tyme and assertaine vs
of the state and condicionne of
the deade, aswell as it did saint
Johne, and them of hys tyme,
and for euer tyll the worldes
ende: the Aungell byd Sainct
Johne wryte the same, saying:
Wryte. Blessed are the deade
in the Lorde. Although al men
indifferently wyshe and couete
to be blessed aftre there deathe
yet all menne come not to the
thynge they moste wyshe for.
Because they lyue contrarye
vnto the wyl of God that solie
geueth

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a death in the Lord is the gate to eternall life: We wyll more at large declare what it is to dye in the Lord. To dye in the Lorde is to dye in the fayeth of Christe, whom he sente into ỳ worlde for the redemptiõ therof. Joan. 3. which is done when foure thinges is obserued.

¶ Fyrst yt the seykeman in hys sekenes call vnto hys remembrance what he hath done all his lyfe tyme against the first & seconde table of the Lordes cõmaundementes. The seconde if vpon his examination he find his brothere and neyghboure hurt by him in goodes, or fame, he studye vnfaynedlye to satisfye him as nere as he can again in both. The thirde, that the seyke man aknowlege vnto the Lorde, almuche as he hath offended

fended agaynst the commaundementes of the fyrste table: wyth a detestation of them all. The fourth, that he aske of god for the death of Christe remission of them all. But he that wyl assuredlye truste to optayne this forgeuenes, had nede to haue redye and prompte, many places of the scripture, that sheweth in Christe, the father of heauē to remit the syke mannes offences. Gene. 3. Esa. 53. Matthew. 1. 11. Joh. 1. 3. 4. 5. Romano. 3. 4. 1. Johan. 1. 2. The assurance of faith by grace optayned: it is the sekemannes parte, and as many as be wyth hym, religiouslye to praye, for the perseueraunce of the same fayeth. And also to hys poure, to help the nedefull wyth hys almes, that they also may pray

to

to the Lorde for hym. Then thus commended hym selfe vn to God, Let him commende all his lykewise wyth some exhortation that they diligentlye lyue in the feare of God as the scripture teacheth. Gene. 49. Deuter. 31. Josua. 23. 3. Re. 2. He that thus dyeth, dyeth in the Lorde, and therfore blessed as this texte teacheth. And as it is taught in ỳ. 5. of S. John. Verely, verely, I say vnto you, He that heareth my word, and beleue in him that sent me, hath euerlastinge life, and shall not come into iudgemente, but passe from death to life. He can not dye a wycked death that is blessed & sanctifyed in the bloud of Christe. As he muste nedes be, that in his seykenes seketh health by this medicine prescri-

bed

bed by S. John. That by foure wordes helpeth the greatesse and dangerouse desperation, If credite and fayeth be geuen vnto them. The firste word is: I harde a voyce. The seconde: from heauen. The thyrde: wryte. The fourth: Blessed be the deade that dieth in ỳ Lord. If ye learne it well, it shall not only make you blessed at ỳ hour of death: But also moderate ỳ sorowes & murminges (whiche otherwyse) ye shall suffre while ye lyue here, for youre frendes that dye. Lykewyse it shall assuyre you of the state and condicion of your frendes departed that they haue the fauoure and presence of God. And better at ease in heauen wyth God, then ye be in the earth with menne. Learne to dye well therfore,

by

bythis lesson, ye mortall men. And leaue not the medycyne prescrybed and taught by God the father, made and tempered wyth the bloude of Christe, minystred in to the soule of man by the holye ghoste, broughte from heauen by an Angel, writen vpon and to the people of the earthe by holye Sayncte John. For the medycynes appoynted by manne, as Masse, Dirige, Peregrinacions, Pardons, other mennes merytes when ye be gone, Tryntalles, Anniuersaries, Inuocation & prayers of and to sayntes departede, Auriculare confessyon, and suche other mennes inuentiones wbyche cannot ease nor quyet the conscience of the poore sekemanne.

But the more of thys tryfles

ſles is promyſed vnto the con-
ſcience of the afflicted man,
the more wretched creatoure
he deſyreth. As youre conſcy-
ence ſhall knowe at the tyme
and houre of your ſekenes and
daunger. And then ſhall ye fele
when all othere thynges be
to lytle, that the precyouſe
bloude of Chriſte is ynoughe
and where as wythoute dowt-
te youre owne conſcyens ſhall
bare you recorde (do you and
all othere men for you what-
ſoeuer may be done) ye are
culpable and worthye deathe
euerlaſtynge.
So ſhall Chriſtes ſpyryte if he
be in you by fayth bayre record
with youre ſpyryte, that ye are
for Chriſtes ſake onelye, the
heyres of eternall lyfe. This is
the only way to quyete euerys
troubled

trouble and afflicted conscience in the daye of death. As Saint John sayeth, Blessed are the dead that dye in the Lord. But seyuge the deuell can not bare this doctrine, A man to be saued in Christ, for the promes of Goddes sake: He goeth aboute to persuade thys word of God to be false that sayeth: He that dyeth in the Lorde is blessed. And so wyth the moste parte of men he subuerteth this Godly consolation. Ether he maketh the syke to dispare of his saluation for ꝑ greatnes of his sinne: Ether causeth hym to seke vnsufficiente and vnlawfull meanes to remoue his synnes. And that you and I be subiecte vnto this temptacion: Read Mathewe. 27. Luke. 23. And se what the deuell aduentured to

persuade

persuade vnto Christ him selfe. And wolde haue borne hym in hande he was not the sonne of God: nether that God caryde for hym seinge he suffered hys enemyes thus to preuale agaynste hym. And the same temptationne he burdened the holy prophete Dauid wyth all, Psal. 3. If he coulde obiect and bourdeyn the sonne of God w̃ argumentes that he could not be blessed that dyed in the lord: How muche more doth he, yee or maye he: not onelye swade & attempte, but also perswade & ouercome oure myserable and weake condycyonne: Ile preparyd God knoweth of a thowsande sortes of temptationne to sustayne of them the leste. Wherefore learne by tyme, or tyme deceaue yow, how to lyue

withoute tyme, of none ye may learne so wel as by the lyfe and death and also the doctryne of the Patryarkis, Prophetes, Christe, & the Apostles. Whose example yf ye follow not here: incase hereaftre ye neuer come where they be, thanke youre selues. And that ye take vpon you to vse another remedys (yea and as manye men sayeth bettre) to warraunte & stonde at the tyme of deathe agaynste the tyrannye of syne, hell, the deuel and the worlde. If after youre departure from hens it be worse wyth yow then it is wyth them: blame none but youre selues. And the bettre blame worthy be ye, so many tymes admonyshede, yet not a dele the bettre. Iuge other mē as they lyste, thus I beleue. He

that

that dyeth as an Apostle, shall
hereafter lyue lyke an Apostel.
And he that beleueth as an
Apostle, shalbe saued lyke an
Apostle. Understonde what I
saye. It is of theyr doctryne &
suffycient lernynge ẏ I speake
of, wyche is fully & suffycient-
lye able to leade a man in to all
treuth. 2. Tymo. 3. Augu. lib.
confess. 6. Cap. 5. If any Coun-
sale general, or prouyncyall: If
anye lernynge of man coulde
shewe you, how bettre to lyue,
& more godlye to dye, then the
wryttynges of the Prophetes,
and the Apostles in whose wry
tynges ye haue aplate bothe of
therelyfe, & also of there death.
I woulde comede it vnto you.
But you know, there is none.
Seynge ye be thys perswaded
of them, & alow so muche there

 holynes

holynes & name: dyseable not
there doctryne leste peraduen=
ture those that ye now accopte
to be youre frendes: here after
shalbe testes and recordes of
youre Juste damnatyon, by=
cause ye comende there name
and persecute there blode in
suche as offeryth you there
doctryne. The ignorancye of
thys trew doctryne to teache
men to lyue and dye well, hath
broght in that false & vntrewe
opinione of fayned purgatory.
The whyche inducyd foure
greate Jles. The fyrste, it cau=
seth the deathe of a mannes
frynde to be more paynefull.
The seconde it abolysheth one
of the chief artykles of our e be=
lyefe. Whyche is, J beleue the
remission of synne. The thirde
is that it brought the workes
and

and deseruynges of men into greater estymatione then the merites of Christe.

The fourthe: it causeth men to lyue in a greater securyte, & libertye of lyfe: Bycause there opynione is, that there freyndes doynges for them after deathe: shall helpe to there saluatione.

Beware therfore of this doctryne of purgatorye as of a moste pestilente Ile, and seyng all oure saluatione restethe in thys that we dye in the Lord: whyles we be in helthe, let vs learne thys doctryne well, and exercyse the same. It is not a Christiãs part to slepe in synne as an Ile souldyer tyll the trompe blowe. Nether yet to prouyde for weapone tyll hys enymye be vpon hym. But to

haue it readye that it serue as tyme and necessyte requyreth. And so we be admonyshed to do by the horryble example of the fyue folyshe vyrgynes, in ỳ. 25. chap. of S. Mathew. that neglectyng there oune bounde dewtye to know and lyue well, and trustynge to the helpe of others were shut out of ỳ Joye eternall. For whyles they wer a byinge other mēnes merites they loste there owne saluatiō.

The aduersaries of ỳ trueth dothe vse to obiecte agaynste thys doctrine of God, that such as dye in the Lorde shoulde straygh tway be blessed wyth hym in heauen, & say we denye not but they be blessed: but it is in hope to come & not wyth present Joye and felicytie for they muste suffre the paynes of purgatorye

gatorye and so entre the place appoynted. To the whyche obiectione S. Johne, in thys place ansureth, & denyeth anye deferrynge of tyme betywyxe the deathe of a Christyane and hys acceptatione into the fruycione of God, and sayth by and by not to go fyrste into purgatorye & then aftre into heauen. And so saythe Chryste hym selfe. John. 5. The same teacheth vs the parable of Lazarus soule streyghwaye vpō his death that was takē into Abrahams bossome. Luc. 16. Where as ye maye learne the state of the soules departed. And here S. John, sheweth the cause why the soules that dye be not drawen through purgatorye nor passeth through no suche paynes to come to heauen.

Because sayth he they maye reste from there laboures, that is to saye from the paynes dewe for synne, and from all other mysteries of right annexed and layde vpon men for synne. If the Christyane soules go into purgatorye they be not quyt from there labours but put vn to more laboures. From a hote feuere into a hote fyre, frome paynes tollerable, to ỳ paynes ỳ be (as there doctryne saythe) as greuouse as the paynes of hell. So the deathe of manne were not the ende of hys mysteryes, but the begynnynge. Nether were not deathe as S. Paull saythe. i. Corin. 15. The laste enemye of manne, but purgatorye were. Nether were it trewe that he sayth: Ezre. 9. chapt. That manne recey=

receyueth hys iudgemēt after hys death: but after he is fyrste dead, and then sufficyently purged in Purgatorye.

Wherof ye haue no Exāple in the newe Testamente nor in the olde: ye haue neyther anye commaundemente to praye for the dead, nor yet promyse that God wyll heare youre prayer, when ye praye. Who taughte you to bryng any religion into the churche of God withoute Goddes commaūdemente, and the decrees of the vniuersall churche, whyche is the churche of the Patriarches, Prophetes and the Apostles, whose fayth, lyfe, deathe and doctryne is & oughte to be, the grounde and foundacyon of Christiane relygyon, as Saynct Paule wryteth Ephe. 2. Neyther in the

worde of God is there anye more mencyon then of two places, ý rygh̃t hãd for the good in Christe: the lefte hande for the ile. Abrahãs bosom for the one a place of ioye, hel for the other a place of payne. Let the aduersaryes of the truethe shewe by the scrypture (whyche we esteme ful sufficient to make a perfecte man in all thynges) a thyrde place, and then we wil as we be bounde geue place vnto thẽ, but sure we be, the scripture Canonical which is suffycyent hathe no suche thynge: but of this shalbe more spoken here after. For in this texte I mene to teach & not to dispute. Lerne therfore here of S. Jhõ to know ý al miseyries endythe wyth the christianes, at there death, & seing the word of god put=

putyth thē in ioy, let not vs put
them in payne. Nor those that
ꝑ scryptures saueth, let not vs
condemne: yf the scrypture say
they be straight ways blessed ꝑ
dye in the lord: let vs not putte
thē vnder the curse of the pain-
full fyre of purgatory. It is not
the part of a good scoler to find
fault at his maysters doctrine,
vntyl such time as he be better
learned then hys mayster, ney-
ther before he hath ordan, lerne
ꝑ elemētes & principles of gods
law: to ad vnto his masters ruls
Nor to better ꝑ thyng ꝑ is perfe
ctly good of it self w̄ any wit of
his, which is perfectly naught
Nor to say his masters doctrin
is not sufficiēt: whē al ꝑ worlde
knoweth the contrary. For the
best lerned men hath come out
of his masters scole: & yet neuer
addid

added neyther diminyshed one
iote to ẏ theze masters taught
thē. Behold ẏ auncyent stole of
the Patriarches, Prophetes,
and the Apostelles whyche ly=
uyd vertuously, and dyed ho=
lyly: yet neuer added to the sou
les anye thirde place, oz paines
of fyze, but were cōtented with
the two places that God had
appounted, one foz the good, the
other foz the Ile. Wherefoze it
is my belyfe that the doctryne
that sufficyd them, sufficyth vs
and the fayth that saued them
in Christ sauethe vs. Excepte
God be chāged, and hath made
newe wayes to heauen sence
their deathe. Eyther they ar=
red, and knewe not what was
suffycyente to lede to eternall
life: oz these dzeamers of Pur=
gatozy arre. Foz the one goeth
as

as cōtrary in this article, to the other, as black is contrarye vnto whyte: and the catholycke churche of Christ, to the smerm and multytude of Antichriste, and aſter from the priuatyue church of the Apoſtles, as goddes worde is, from the ſuperſticion of man, and the doctryne and life of S. Peter (that was but a recorde of Christ, and his doctryne. Actu. 1) from the life and doctryne of Boniface the eyghte, whyche is wryten poſt ſextum decretaliū: better therfore it is to belyue with Saint Johne, and the catholycke churche, that the deade be at reſte: then with the ſcole of the gentles and multytude of men to iudge them in payne. But let vs heare what more the holye ghoſt ſayth vnto S. John.

Theyr

Their worckes folow thē.

By thys texte we learne two thynges. Fyrste, howe these that dye in the Lord be not, nor canne not be hurte by the obloquye and slaunderous reporte of ile spekers. Seing the world for the most part accompted the verye christianes of God to be heretikes, & sediciouspersones therfore saith ȳ holy ghost, they depart hence with their owne workes: which sayinge shoulde cause vs to beare stronglye the peruerse iudgement of ȳ world for the iudgemēt of God is iust, and iudgeth not after the face, but according to the truth. Let al vs therfore lament & bewail our sinnes past, presently begin a better life, and here after beware in Christ of the like falle,

thē

thē let ꝑ world say what it wyl.
The seconde doctrine here, of Saynt Johne repugneth and ouerthrowethe the opynyon of manye ignorauntе and superstiсious persones that whyles they yet lyue here them selues, passeth lytle, what faythe, religyon, or workes commaundyd by god they do, but in the tyme of death theythinke to redeme all their synnes by other mennes workes after deathe: with masse, pylgrymayge, perdones and othere. Folyshe be they that sell this abhomynacyon, but more foules be the byers seynge Christe ones caste suche sellers oute of the temple. But those hathe the Pope and hys receyued in agayne wyth both handes. And as Chryste beate them oute wyth scurges: So

the

the Pope and his adherences wyth whyppe and fyre betyth as manye as call the people frō thys merchaūdise, and no meruel, for he is Christes aduersarye. Because therefore this erroure hathe so muche auayled in manye mennes conscyens, that it is verye difficyle to remoue it (partlye because they that selle, ware ryche by the meanes, partlye because the marchaundyse semeth good to the vier, that trustethe to apese the ire of God wyth monye) I wyl reherse testymonies of the scripture to proue that noman is the better for an other mannes worckes, when he is dead. Christe Matthei. 25. asketh of the same he gaue hys talentes vnto, accompte of the same mā agayne, for the vse of hys talen

lentes and there vnto constray
nythe eche of his credeatours.
In the same chapiter sittynge
in the last iudgemēt as it were,
requyrythe accompt of souche
workes as were done by them
that shalbe iudged, whiles they
were yet alyue. I was an hun-
gred and ye gaue me mete, a
thyrst and ye gaue me drinke: &
so forth, rede the place. In the
olde testament and in the newe
is wryten manye tymes that
the iuste God wyll yeue vnto
euerye man after hys owne
workes. So sayth S. Paule
Gal. 6. and to the Corinth. as
he soweth so shall he repe, and
that saithe he also. 2. Corint. 5.
Euery man shall receaue as he
hathe done in hys bodye be it
good, or Ile. And be myndfull
of the fyue folyshe virgynes

that teache vs how dangerous
a thynge it is to truste vnto
boughten merites. When they
were waked out of the slepe to
go mete the bridegrome, & had
not oyle sufficient in there lam-
pes, they went vnto there mar-
chauntes to bye. But in the
meane tyme whyles they were
agreynge vpon the pryce the
gate was shut, & the miserable
virgyns excludyd, & kept out
from the eternall Joys. After
the same sort men beyng igno-
raunt of the truythe of Godes
word vsith in the tyme of there
sickness with the vnlerned pry-
stes. Whyles the miserable and
afflictyd sicke man is crucifyed
and tormentyd wyth the fier
of hell in hys agony and passion
of deathe askyng counsel of his
curate, when hys curate shuld
perswade

perswade the sicke man to the restitution of hys neyghbours goodes and fame, yf ony suche wronges were commyttyd, & then perswade him of all myghtye godes mercye in Christe, in whois bloud he forgeuethe all offences Gene. 3. Esa. 53. Ephe. 2. and makyth the synner more whitter then the snowe. Esa. 1. then the vngodlye Curate settythe forthe hys marchaundes to sale: Messes, Ryngyng, lightes, peregrinations, wyth other lyke. The wreachyd syke man thoughe hys conscience barith hym record these thynges satisfye not, nor remouyth the greatnys of hys temptaciō yet seinge he knowyth no better, and hath lernyd no farther then the opynyon of man hathe taughte: he begynnythe to in-

 treat

treat with the priste vpon the
pryce of hys marchaundes and
manye tymes before they be
fully at apoynt ỳ byer & seller:
the poore sicke byer dieth, and
the gate of saluation is shut in,
and thus for the loste of sayuyd
purgatorye that the scripture
of God ferith noman with all,
he fyndyth vnsayuyd hell (eter
nall damnation) from whense
nether the lyuynge, nether the
deed cã relese him. And thus I
wil yet adde incase there were
ony Purgatorye, yet could not
ỳ soules be delyueryd by these
remedys that superstiçiõ hath
prescribyd seinge there reme-
dies for the moste part be blas-
phemye agaynst God: as the
Masse a prophanation of the
Lordes supper, holye water
with other souche like: & other

of

of there remedies be folyche, & to be mockyd at, as the Ryngynge of belles to ease ỳ payne of ỳ deed with other. I beseche you all brether in the dere blud of Christe to leaue bynge of Godes grace, and the merites of men that cannot meritte inough for themselues. Youre owne goodes thus be stowyd, shall worke your own damnation. Remembre thys sayng of Saynct John. There workes folowe them. Lyue here after derteuslye that ye maye dye godlye. He fyghtithe not manfullye, that is brought vp all wayes delicatelye. In ỳ houre of deathe is lyke to be our hardyst assault & greatest danger. The bocke of oure consciens shalbe openyd. The deuyll wyl agrauat & yeue al the strenghe

he can to our synne and will (if god suffre him) other extenuat and diminishe the mercye of God, or clene cause vs to despere: hell then will gape & open his mouth vpō vs. Make redy therfore whyl ye haue time for your selfes in ȳ bloud of Christ and study amendement of liek. Besydes ȳ scripture here what S. August. saieth. Tract. 49. super Io. *Vnusquisq; cum causa sua dormit, & cum causa sua resurget.* That is. Euerye man slepeth wyth hys owne cause, and shall ryse wyth hys owne cause. In oure lykenes let vs therfore do these. 2. thinges, reconcile ourselfes to our neyghbours. The second, lette vs crye vnto the Lorde in Christ saying: I beleue remissyon of synne.

The

¶ The conclusyon.

¶ If we will not lamente the death of our frends, let vs hear & rede the scripture diligently that sayeth: they be blessed ꝑ dye in the Lord. And we, if we purpose to dye wel: whyl we be in helth let vs lerne to knowe, to feare, and to put all our trust in the Lord solye & onelye thorough Christe, and then in the trance and dangerous agonye of deathe we shall ouercome manfullye, and saye rather for our frendes that dye, blessed & thanked the Lorde who hath vouchsauied to take vnto hym hys seruaunte in the blonde of Christ from the miseris of thys worlde and the Flesh therof: rather then to saye (as the moste part of mē doth) God haue mercy vpon his soule, whych word

includeth a verye doute of the state of the deade, and more spoken of custome, then of knowelege. Let vs therfore with the holy ghost say, blessed be the dead, that dyeth in the Lorde. So be it.

✠

FINIS.

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